

Compliments
of
Frank T. Fulcher
to

Emory University

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THE
DOCTRINES
AND
DISCIPLINE
OF THE
Methodist Episcopal Church.

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THE FIFTEENTH EDITION.

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1812

TO THE
MEMBERS OF THE METHODIST SOCIETIES IN THE UNITED STATES.

Dearly beloved Brethren,

WE think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. "In 1729, two young men in England, reading the Bible, saw they could not be saved without holiness; followed after it, and incited others so to do. In 1737, they saw likewise, that men are justified before they are sanctified: but still holiness was their object. God then thrust them out, to raise a holy people."*

In the year 1766, Philip Embury, a local preacher of our society, from Ireland, began to preach in the city of New-York, and formed a society of his own countrymen and the citizens; and the same year, Thomas Webb preached in a hired room near the barracks. About the same time, Robert Strawbridge, a local preacher from Ireland, settled in Frederick county, in the state of Maryland, and preaching there, formed some societies. The first Methodist church in New-York was built in 1768 or 1769; and in 1769, Richard Boardman and Joseph Pilmoor came to New-York; who were the first regular Methodist preachers on the continent. In the latter end of the year 1771, Francis Asbury and Richard Wright, of the same order came over.

We believe that God's design in raising up the preachers called Methodists, in America, was to reform the continent, and spread scrip-

* *These are the words of Messrs. Wesley's sermons.*

ture holiness over these lands. As a proof hereof, we have seen, since that time, a great and glorious work of God, from New-York through the Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, and Georgia; as also, of late, to the extremities of the western and eastern states.

We esteem it our duty and privilege most earnestly to recommend to *you*, as members of our church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years; as also on the observations and remarks we have made on ancient and modern churches.

We wish to see this little publication in the house of every Methodist; and the more so, as it contains the articles of religion maintained more or less, in part or in the whole, by every reformed church in the world.

Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn, and inwardly digest the whole. We know you are not in general able to purchase many books: but you ought, next to the word of God, to procure the Articles and Canons of the Church to which you belong. This present edition is small and cheap, and we can assure you that the profits of the sale of it shall be applied to charitable purposes.

We remain your very affectionate brethren and pastors, who labour night and day, both in public and in private, for your good.

FRANCIS ASBURY,
WILLIAM M'KENDREE.

DOCTRINES
AND
DISCIPLINE
OF THE
Methodist Episcopal Church.

CHAPTER I.

SECTION I.

Of the Origin of the Methodist Episcopal Church.

THE preachers and members of our society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the christian sacraments, as several of the clergy had forsaken their churches, requested the late Rev. *John Wesley* to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this, our venerable friend, who under God, had been the Father of the great revival of religion now extending over the earth, by the means of the Metho-

ture holiness over these lands. As a proof hereof, we have seen, since that time, a great and glorious work of God, from New-York through the Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, and Georgia; as also, of late, to the extremities of the western and eastern states.

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In consequence of this, our venerable friend, who under God, had been the Father of the great revival of religion now extending over the earth, by the means of the Metho-

dists, determined to ordain ministers for America ; and for this purpose, in the year 1784, sent over three regularly ordained clergy : but preferring the Episcopal mode of church government to any other, he solemnly set apart, by the imposition of his hands, and prayer, one of them, viz. *Thomas Coke*, Doctor of Civil Law, late of Jesus-college, in the University of Oxford, and a Presbyter of the Church of England, for the episcopal office ; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart *Francis Asbury*, then general assistant of the Methodist society in America, for the same episcopal office, he, the said *Francis Asbury* being first ordained deacon and elder. In consequence of which, the said *Francis Asbury* was solemnly set apart for the said episcopal office, by prayer, and the imposition of the hands of the said *Thomas Coke*, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said *Tho-*

mas Coke and Francis Asbury as their bishops, being fully satisfied of the validity of their episcopal ordination.

SECTION II.

ARTICLES OF RELIGION.

I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness: the maker and preserver of all things, both visible and invisible. And in unity of this God-head, there are three persons of one substance, power and eternity;—the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, who was made very Man.

THE Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the God-head and manhood, were

joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the Resurrection of Christ.

CHRIST did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. The Sufficiency of the Holy Scriptures for Salvation.

HOLY Scripture containeth all

things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

The Names of the Canonical Books.

GENESIS,

Exodus,

Leviticus,

Numbers,

Deuteronomy,

Joshua,

Judges,

Ruth,

The First Book of Samuel,

The Second Book of Samuel,

The First Book of Kings,

The Second Book of Kings,

The First Book of Chronicles,

The Second Book of Chronicles,

The Book of Ezra,

The Book of Nehemiah,
 The Book of Esther,
 The Book of Job,
 The Psalms,
 The Proverbs,
 Ecclesiastes, or the Preacher,
 Cantica, or Songs of Solomon,
 Four Prophets the greater,
 Twelve Prophets the less :

All the Books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

THE Old Testament is not contrary to the New : for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore, they are not to be heard, who feign that the old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind christians, nor ought the civil precepts thereof of necessity be received in any com-

monwealth: yet, notwithstanding, no christian whatsoever is free from the obedience of the commandments, which are called moral.

VII. *Of Original or Birth Sin.*

ORIGINAL sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free-Will.*

THE condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and works to faith, and calling upon God: Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings;—Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

ALTHOUGH good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments: yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*

VOLUNTARY works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them

men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. Of Sin after Justification.

NOT every sin willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, rise again, and amend our lives. And therefore they are to be condemned, who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. Of the Church.

THE visible Church of Christ is

a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

THE Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant of scripture, but repugnant to the word of God.

XV. *Of speaking in the Congregation in such a Tongue as the People understand.*

IT is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

SACRAMENTS ordained of Christ, are not only badges or tokens of christian men's profession: but rather they are certain signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also, strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord, in the gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the corrupt following of the Apostles; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign, or ceremony ordained of God.

The Sacraments were not ordain-

ed of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

XVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby christians are distinguished from others that are not baptised; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign that christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a

partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and scriptural manner.— And the mean whereby the body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XIX. Of both kinds.

THE cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's Supper by Christ's ordinance and commandment ought to be administered to all christians alike.

**XX. *Of the one Oblation of Christ,
finished upon the Cross.***

THE offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

THE ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to Godliness.

**XXII. *Of the Rites and Ceremonies
of Churches.***

It is not necessary that rites and

ceremonies should in all places be the same, or exactly alike : for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word.—Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

THE president, the congress, the general assemblies, the governors;

and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

XXIV. *Of Christian Men's Goods.*

THE riches and goods of Christians are not common as touching the right, title and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden christian men by our Lord Jesus Christ and James his apostle; so we judge that the christian religion doth not prohibit, but that a man may swear when the

magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

SECTION III.

Of the General and Yearly Conferences.

It is desired that all things be considered on these occasions, as in the immediate presence of God: That every person speak freely whatever is in his heart.

Quest. 1. How may we best improve our time at the conferences?

Ans. 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labour.

Of the General Conference.

Quest. 2. Who shall compose the General Conference, and what are

the regulations and powers belonging to it?

Ans. 1. The General Conference shall be composed of one member for every five members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such annual conference: Yet so that such representatives shall have travelled at least four full calendar years from the time that they were received on trial by an annual conference, and are in full connection at the time of holding the conference.

2. The General Conference shall meet on the first day of May, in the year of our Lord 1812, in the city of New-York, and thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time: But the general Superintendants, with or by the advice of all the annual conferences, or if there be no general Superintendant, all the annual conferences respectively shall have power to call a General Con-

ference, if they judge it necessary, at any time.

3. At all times when the General Conference is met, it shall take two thirds of the representatives of all the annual conferences to make a quorum for transacting business.

4. One of the general Superintendants shall preside in the General Conference; but in case no general Superintendant be present, the General Conference shall choose a president pro tempore.

5. The General Conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions, viz.

1. The General Conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.
2. They shall not allow of more than one representative for every five members of the annual conference, nor allow of a less number than one for every seven.

3. They shall not change or alter any part or rule of our government, so as to do away Episcopacy or destroy the plan of our itinerant general superintendency.
4. They shall not revoke or change the general rules of the United Societies.
5. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal: Neither shall they do away the privileges of our members of trial before the society or by a committee, and of an appeal.
6. They shall not appropriate the produce of the Book Concern, or of the Charter Fund, to any purpose other than for the benefit of the travelling, supernumerary, superannuated and worn-out preachers, their wives, widows and children. Provided nevertheless, that upon the joint recommendation of all the annual conferences, then a majority of two-thirds of the General Conference succeeding, shall suffice to alter any of the above restrictions.

Of the Yearly Conferences.

Quest. 3. Who shall attend the Yearly Conferences?

Ans. All the travelling preachers, who are in full connection, and those who are to be received into full connection.

Quest. 4. Who shall appoint the times of holding the Yearly Conferences?

Ans. The bishops; but they shall allow the annual conferences to sit a week at least.

Quest. 5. Who shall appoint the places of holding the annual conferences?

Ans. Each annual conference shall appoint the place of its own sitting.

Quest. 6. What is the method wherein we usually proceed in the yearly conferences?

Ans. We inquire,

1. What preachers are admitted on trial?
2. Who remain on trial?
3. Who are admitted into full connection?

4. Who are the deacons?
5. Who have been elected and ordained elders this year?
6. Who have been elected, by the suffrages of the general conference, to exercise the episcopal office, and superintend the Methodist episcopal church in America?
7. Who have located this year,
8. Who are the supernumeraries?*
9. Who are the superannuated or worn out preachers?
10. Who have been expelled from the connection this year?
11. Who have withdrawn from the connection this year?
12. Are all the preachers blameless in life and conversation?
13. Who have died this year?
14. What numbers are in society?
15. What has been collected for the contingent expences, for the making up the allowances of the preachers, &c.?

* A supernumerary preacher is one so worn out in the itinerant service as to be rendered incapable of preaching constantly; but at the same time is willing to do any work in the ministry, which the conference may direct, and his strength enable him to perform.

16. How has this been expended?

17. Where are the preachers stationed this year?

18. Where and when shall our next conference be held?

Quest. 7. Is there any other business to be done in the yearly conferences?

Ans. The electing and ordaining of elders and deacons.

Quest. 8. Are there any other directions to be given concerning the yearly conferences?

Ans. There shall be nine conferences in the year. See Second Part, Sect. 1.

A record of the proceedings of each annual conference shall be kept by a secretary, chosen for that purpose, and shall be signed by the president and secretary: and let a copy of the said record be sent to the general conference.

SECTION IV.

Of the Election and Consecration of Bishops, and of their Duty.

Quest. 1. How is a bishop to be constituted?

Ans. By the election of the general conference, and the laying on of the hands of three bishops, or at least of one bishop and two elders.

Quest. 2. If by death, expulsion, or otherwise, there be no bishop remaining in our church, what shall we do?

Ans. The general conference shall elect a bishop; and the elders, or any three of them, who shall be appointed by the general conference for that purpose, shall ordain him according to our form of ordination.

Quest. 3. What are the duties of a bishop?

Ans. 1. To preside in our conferences.

2. To fix the appointments of the preachers for the several circuits, provided he shall not allow any preacher to remain in the same station more than two years successively; except the presiding elders, the editor and general book steward, the assistant editor and general book steward, the supernumerary, superannuated and worn out preachers.

3. In the intervals of the confer-

ences, to change, receive and suspend preachers, as necessity may require, and as the discipline directs.

4. To travel through the connection at large.

5. To oversee the spiritual and temporal business of the societies.

6. To ordain bishops, elders, and deacons.

Quest. 4. To whom is a bishop amenable for his conduct?

Ans. To the general conference, who have power to expel him for improper conduct, if they see it necessary.

Quest. 5. What provision shall be made for the trial of a bishop, if he should be accused of immorality in the interval of the general conference?

Ans. If a bishop be accused of immorality, three travelling elders shall call upon him, and examine him on the subject; and if the three elders verily believe that the bishop is guilty of the crime, they shall call to their aid two presiding elders, from two districts in the neighbourhood of that where the crime was

committed, each of which presiding elders shall bring with him two elders, or an elder and a deacon. The above mentioned nine persons shall form a conference, to examine into the charge brought against the bishop: and if two-thirds of them verily believe him to be guilty of the crime laid to his charge, they shall have authority to suspend the bishop till the ensuing general conference, and the districts shall be regulated in the mean time as is provided in the third and fifth sections; but no accusation shall be received against a bishop except it be delivered in writing, signed by those who are to prove the crime: and a copy of the accusation shall be given to the accused bishop.

Quest. 6. If a bishop cease from travelling at large among the people, shall he still exercise his episcopal office among us in any degree?

Ans. w. If he cease from travelling without the consent of the general conference, he shall not thereafter exercise the episcopal office in our church.

SECTION V.

Of the Presiding Elders, and of their duty.

Quest. 1. By whom are the presiding elders to be chosen?

Ans. By the bishops.

Quest. 2. What are the duties of a presiding elder?

Ans. 1. To travel through his appointed district.

2. In the absence of the bishop, to take charge of all the elders, and deacons, travelling and local preachers, and exhorters in his district.

3. To change, receive, and suspend preachers in his district during the intervals of the conferences, and in the absence of the bishop, as the discipline directs.

4. In the absence of a bishop, to preside in the conference, but in case there are two or more presiding elders belonging to one conference, the bishop or bishops may by letter or otherwise appoint the president; but if no appointment be made, or if the presiding elder appointed do not attend, the conference shall in either

of these cases elect the president by ballot, without a debate, from among the presiding elders.

5. To be present, as far as practicable, at all the quarterly meetings; and to call together at each quarterly meeting, a quarterly meeting conference, consisting of all the travelling and local preachers, exhorters, stewards, and leaders of the circuit, and none else, to hear complaints, and to receive and try appeals. The quarterly meeting conference shall appoint a secretary to take down the proceedings of the quarterly meeting conference, in a book kept by one of the stewards of the circuit for that purpose.

6. To oversee the spiritual and temporal business of the societies in his district.

7. To take care that every part of our discipline be enforced in his district.

8. To attend the bishops when present in his district; and to give them, when absent, all necessary information, by letter, of the state of his district.

Quest. 3. By whom are the presiding elders to be stationed and changed?

Ans. By the bishops.

Quest. 4. How long may the bishops allow an elder to preside in the same district?

Ans. For any term not exceeding four years successively.

Quest. 5. Shall the presiding elder have power to employ a preacher who has been rejected at the previous annual conference?

Ans. He shall not, unless the conference should give him liberty under certain conditions.

Quest. 6. How shall the presiding elders be supported?

Ans. If there be a surplus of the public money in one or more circuits in his district, he shall receive such surplus; provided, he do not receive more than his annual allowance. In case of a deficiency in his allowance, after such surplus is paid him, or if there be no surplus, he shall share with the preachers of his district in proportion with what they have respectively received, so

that he receive no more than the amount of his allowance upon the whole: he shall be accountable to the annual conference for what he receives as his allowance.

SECTION VI.

Of the Election and Ordination of travelling Elders, and of their Duty.

Quest. 1. How is an Elder constituted?

Ans. By the election of a majority of the yearly conference, and by the laying on of the hands of a bishop, and some of the elders that are present.

Quest. 2. What is the duty of a travelling elder?

Ans. 1. To administer baptism and the Lord's Supper, and to perform the office of matrimony, and all parts of divine worship.

2. To do all the duties of a travelling preacher.

No elder that ceases to travel, without the consent of the yearly conference, certified under the hand of the president of the conference,

except in case of sickness, debility, or other unavoidable circumstance, shall, on any account, exercise the peculiar functions of his office. or even be allowed to preach among us; nevertheless, the final determination in all such cases is with the yearly conference.

SECTION VII.

Of the Election and Ordination of travelling Deacons, and of their Duty.

Quest. 1. How is a travelling deacon constituted?

Ans. By the election of the majority of the yearly conference, and the laying on of the hands of a bishop.

Quest. 2. What is the duty of a travelling deacon?

Ans. 1. To baptize, and perform the office of matrimony, in the absence of the elder.

2. To assist the elder in administering the Lord's Supper.

3. To do all the duties of a travelling preacher.

Quest. 3. What shall be the time

of probation of a travelling deacon for the office of an elder ?

Ans. Every travelling deacon shall exercise that office for two years, before he be eligible to the office of an elder ; except in the case of missions, when the yearly conferences shall have authority to elect for the elder's office sooner, if they judge it expedient.

No deacon who ceases to travel without the consent of the yearly conference, certified under the hand of the president of the conference, except in case of sickness, debility, or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us ; nevertheless, the final determination in all such cases is with the yearly conference.

SECTION VIII.

Of the Method of receiving travelling Preachers, and of their Duty.

Quest. I. How is a preacher to be received ?

Ans. 1. By the yearly conference.

2. In the interval of the conference, by a bishop, or the presiding elder of the district, until the sitting of the conference.

3. When his name is not printed in the minutes, he must receive a written license from a bishop or presiding elder.

Quest. 2. What is the duty of a preacher?

Ans. 1. To preach.

2. To meet the societies, classes, and general bands.

3. To visit the sick.

4. To preach in the morning, where he can get hearers.—We recommend morning preaching at five o'clock in the summer, and six in the winter wherever it is practicable.

Quest. 3. What are the directions given to a preacher?

Ans. 1. Be diligent. Never be unemployed; never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be

Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly and conduct yourselves prudently with women. 1 Tim. v. 2.

4. Take no step towards marriage without first consulting with your brethren.

5. Believe evil of no one without good evidence ; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one ; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

7. Tell every one under your care, what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be : else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Avoid all affectation. A preacher of the gospel is the servant of all.

9. Be ashamed of nothing but sin.

10. Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them ; not for wrath, but conscience-sake.

11. You have nothing to do but to save souls—Therefore spend and be spent in this work—And go always not only to those that want you, but to those that want you most.

Observe ! It is not your business only to preach so many times, and to take care of this or that society : but to save as many as you can ; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord. And remember—A Methodist preacher is to mind every point, great and small, in the Methodist discipline ! Therefore you will need to exercise all the sense and grace you have.

12. Act in all things not according to your own will, but as a son in the gospel. As such it is your duty to employ your time in the manner which we direct ; in preaching and

visiting from house to house : in reading, meditation and prayer.— Above all, if you labour with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

Quest. 4. What method do we use in receiving a preacher at the conference?

Ans. After solemn fasting and prayer, every person proposed shall then be asked, before the conference, the following questions (with any others which may be thought necessary) viz. Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Do you know the rules of society? Of the bands? Do you keep them? Do you constantly attend the sacrament? Have you read the form of discipline? Are you willing to conform to it? Have you considered the rules of a preacher; especially the

first, tenth, and twelfth? Will you keep them for conscience-sake?—Are you determined to employ all your time in the work of God? Will you endeavour not to speak too long nor too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting or abstinence, both by precept and example? Are you in debt?

We may then, if he give us satisfaction, receive him as a probationer, by giving him the form of discipline, inscribed thus: 'To A. B. "*You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer.*"—Let him then carefully read and weigh what is contained therein; and if he have any doubt, it may be removed. Observe! taking on trial is entirely different from admitting a preacher into full connection. One on trial may be either admitted or rejected, without doing him any wrong: otherwise it would be no trial at all. Let every one that has

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the charge of a circuit, explain this to those who are on trial, as well as to those who are in future to be proposed for trial.

But no one shall be received on trial, unless he first procure a recommendation from the quarterly meeting of his circuit.

After two years probation, which is to commence from his being received on trial at the yearly conference, being approved by the yearly conference, and examined by the president of the conference, he may be received into full connection, by giving him the form of discipline, inscribed thus: "*As long as you freely consent to, and earnestly endeavour to walk by these rules, we shall rejoice to acknowledge you as a fellow-labourer.* If any preacher absent himself from his circuit without the leave of the presiding elder, the presiding elder shall, as far as possible, fill his place with another preacher, who shall be paid for his labours out of the allowance of the absent preacher in proportion to the usual allowance.

SECTION IX.

Of the Duties of those who have the charge of Circuits.

Quest. 1. WHAT are the duties of the elder, deacon, or preacher, who has the special charge of a circuit?

Ans. 1. To see that the other preachers in his circuit behave well and want nothing.

2. To renew the tickets quarterly and regulate the bands.

3. To meet the stewards and leaders as often as possible.

4. To appoint all the leaders, and change them when he sees it necessary.

5. To receive, try, and expel members according to the form of discipline.

6. To hold watch-nights and love-feasts.

7. To hold quarterly meetings in the absence of the presiding elder.

8. To take care that every society be duly supplied with books.

9. To take an exact account of the numbers in society, in their respective circuits, and deliver in such ac-

count to the annual conference, that they may be printed in the minutes.

10. To send an account of his circuit, every quarter, to his presiding elder.

11. To meet the men and women apart in the large societies, once a quarter, whenever it is practicable.

12. To overlook the accounts of all the stewards.

13. To appoint a person to receive the quarterly collection in the *classes*.

14. To see that *public* collections be made quarterly, if need be.

15. To raise a yearly subscription in those circuits that can bear it, for building churches, and paying the debts of those which have been already erected.

16. To choose a committee of lay members to make a just application of the money, where it is most wanted.

Quest. 2. What other directions shall we give him?

Ans. Several:

1. To take a regular catalogue of the societies in towns and cities, as they live in the streets.

2. So leave his successor a particular account of the circuit.

3. To see that every band-leader have the rules of the bands.

4. To enforce, vigorously, but calmly, all the rules of the society.

5. As soon as there are four men or women believers in any place, to put them into a band.

6. To suffer no love-feast to last above an hour and a half.

7. To warn all, from time to time, that none are to remove from one circuit to another, without a note of recommendation from a preacher of the circuit, in these words : "*A. B. the bearer, has been an acceptable member of our society in C.*" and to inform them, that, without such a certificate, they will not be received into other societies.

8. To recommend every where decency and cleanliness.

9. To read the rules of the society, with the aid of the other preachers, once a year in every congregation, and once a quarter in every society.

10. On any dispute between two or more of the members of our society, concerning the payment of debts or otherwise, which cannot be settled by the parties concerned, the preacher who has the charge of the circuit, shall inquire into the circumstances of the case; and shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff, and another chosen by the defendant; which two arbiters so chosen, shall nominate the third; the three arbiters being members of our society.

But if one of the parties be dissatisfied with the judgment given, such party may apply to the ensuing quarterly meeting of the circuit, for allowance to have a *second* arbitration appointed; and if the quarterly meeting see sufficient reason, they shall grant a *second* arbitration, in which case, each party shall choose two arbiters, and the four arbiters shall choose a fifth, the judgment of the majority of whom shall be final; and any person refusing to abide by such judgment, shall be excluded the society.

And if any member of our society shall refuse, in cases of debt or other disputes, to refer the matter to arbitration, when recommended by him who has the charge of the circuit, or shall enter into a law-suit with another member before these measures are taken, he shall be expelled, excepting the case be of such a nature as to require and justify a process at law.

The preachers who have the oversight of circuits are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies; suffering none to remain in our society, on any account, who are found guilty of any fraud.

To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of the society inspect the accounts of the supposed delinquent; and if he have behaved dishonestly, or borrowed money without a probability of paying, let him be expelled.

Whenever a complaint is made a-

gainst any member of our church, for non-payment of debt ; when the accounts are adjusted, and the amount ascertained, the preacher having the charge, shall call the debtor before a committee of at least three, to shew cause why he does not make payment. The committee shall determine what further time shall be granted him for payment, and what security if any, shall be given for payment, and in case the debtor refuse to comply, he shall be expelled ; but in such case he may appeal to the quarterly meeting conference, and their decision shall be final :— And in case the creditor complains that justice is not done him, he may lay his grievance, before the quarterly meeting conference, and their decision shall be final ; and if the creditor refuse to comply, he shall be expelled.

11. The preacher who has the charge of a circuit, shall appoint prayer meetings wherever he can in his circuit.

12. He shall take care that a fast be held in every society in his circuit,

on the Friday preceding every quarterly-meeting; and that a memorandum of it be written on all the class-papers.

13. He shall also take care, that no unordained local preacher or exhorter in his circuit shall officiate in public, without first obtaining a licence from the presiding Elder or himself. Let every unordained local preacher and exhorter take care to have this renewed yearly; and let him who has the charge of the circuit insist upon it.

SECTION X.

Of the trial of those who think they are moved by the Holy Ghost to preach.

Quest. How shall we try those who profess to be moved by the Holy Ghost to preach?

Ans. 1. Let the following questions be asked, viz. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they

holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?

3. Have they fruit? Are any truly convinced of sin, and converted to God, by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

SECTION XI.

Of the matter and manner of preaching, and of other public exercises.

Quest. 1. WHAT is the best general method of preaching?

Ans. 1. To convince; 2. To offer Christ: 3. To invite: 4. To build up: And to do this in some measure in every sermon.

Quest. 2. What is the most effectual way of preaching Christ?

Ans. The most effectual way of preaching Christ, is to preach him in all his offices; and to declare his law, as well as his gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

Quest. 3. Are there any smaller advices, which might be of use to us?

Ans. Perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed.— 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of any thing awkward or affected, either in your gesture, phrase, or pronounciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission. 9. Frequently read and

enlarge upon a portion of Scripture ; and let young preachers often exhort without taking a text. 10. Always avail yourself of the great festivals, by preaching on the occasion.

SECTION XII.

Of the Duty of preachers to God, themselves, and one another.

Quest. 1. How shall a preacher be qualified for his charge ?

Ans. By walking closely with God, and having his work greatly at heart : and by understanding, and loving discipline, ours in particular.

Quest. 2. Do we sufficiently watch over each other ?

Ans. We do not. Should we not frequently ask each other, Do you walk closely with God ? have you now fellowship with the Father and the Son ? At what hour do you rise ? Do you punctually observe the morning and evening hour of retirement ? Do you spend the day in the manner which the Conference advises ? Do you converse seriously, usefully, and closely ? To be more

particular : Do you use all the means of grace yourself, and enforce the use of them on all other persons ? They are either instituted or prudential.

I. The instituted are,

1. Prayer : private, family, public ; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these ? Do you forecast daily wherever you are, to secure time for private devotion ? do you practise it every where ? Do you ask every where, Have you family prayer ? Do you ask individuals, Do you use private prayer every morning and evening in particular ?

2. Searching the scriptures, by

(1) Reading ; constantly some part of every day : regularly, all the Bible in order ; carefully, with notes ; seriously, with prayer before and after : fruitfully, immediately practising what you learn there ?

(2) Meditating : At set times ? By rule ?

(3) Hearing : Every opportunity ?

With prayer before, at, after? Have you a bible always about you?

3. The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

4. Fasting: do you use as much abstinence and fasting every week, as your health, strength, and labour will permit?

5. Christian conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determinate end in view? And to pray before and after it?

II. Prudential means we may use either as Christians, as Methodists, or as preachers.

1. As Christians: what particular rules have you in order to grow in grace? What arts of holy living?

2. As Methodists: do you never miss your class or band?

3. As preachers: have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every society? Also, the leaders and bands?

These means may be used without fruit. But there are some means which cannot; namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do you steadily watch against the world? Yourself? Your besetting sin?

2. Do you deny yourself every useless pleasure of sense? Imagination? Honour? Are you temperate in all things? Instance in food. (1.) Do you use only that kind, and that degree, which is best both for body and soul? Do you see the necessity of this? (2) Do you eat no more at each meal than is necessary, are you not heavy or drowsy after dinner? (3) Do you use only that kind and that degree of drink which is best both for your body and soul. (4) Do you choose and use water for your common drink? And only take wine medicinally or sacramentally.

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labour to profit thereby?

4. Do you endeavour to set God always before you? To see his eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace?

SECTION XIII.

Rules by which we should continue or desist from Preaching at any place.

Quest. 1. Is it advisable for us to preach in as many places as we can, without forming any societies?

Answ. By no means: We have made the trial in various places; and that for a considerable time. But all the seed has fallen by the way side. There is scarce any fruit remaining.

Quest. 2. Where should we endeavour to preach most?

Ans. 1. Where there is the greatest number of quiet and willing hearers.

2. Where there is most fruit.

Quest. 3. Ought we not diligently to observe, in what places God is pleased at any time to pour out his Spirit more abundantly?

Ans. We ought: And at that time, to send more labourers than usual into that part of the harvest.

SECTION XIV.

Of visiting from House to House, guarding against those things that are so common to Professors, and enforcing Practical Religion.

Quest. 1. How can we further assist those under our care?

Ans. 1. By instructing them at their own houses. What unspeakable need is there of this! The world says, "*The Methodists are no better than other people.*" 'This is not true in the general: But, 1. Personal religion, either toward God or man, is too superficial amongst us. We can but just touch on a few particu-

lars. How little faith is there among us? How little communion with God? How little living in heaven, walking in eternity, deadness to every creature? How much love of the world? Desire of pleasure, of ease, of getting money? How little brotherly love? What continual judging one another? What gossiping, evil speaking, tale-bearing? What want of moral honesty? To instance only one particular? who does as he would be done by, in buying and selling?

2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every travelling preacher must instruct the people from house to house. Till this be done, and that in good earnest, the Methodists will be no better.

Our religion is not deep, universal, uniform: but superficial, partial, uneven. It will be so till we spend half as much time in this visiting, as we now do in talking uselessly. Can we find a better method of de-

ing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled, *Gildas Salvianus*, is well worth a careful perusal. Speaking of this visiting from house to house, he says, (p. 351.) "We shall find many hindrances, both in ourselves and the people."

1. In ourselves, there is much dulness and laziness, so that there will be much ado to get us to be faithful in the work.

2. We have a base, man-pleasing temper, so that, we let them perish rather than lose their love: we let them go quietly to hell, lest we should offend them.

3. Some of us have also a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

3. But the greatest hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers: To

choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love and meekness?

But undoubtedly this private application is implied in those solemn words of the apostle, *I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season: Reprove, rebuke, exhort, with all long-suffering.*

O brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop and every house busied in speaking of the word and works of God; surely God would dwell in our habitations, and make us his delight.

And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look round, and see how many of them are still in apparent danger of damnation. And how

can you walk and talk, and be merry with such people, when you know their case? When you look them in the face you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation?

What cause have we to bleed before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ? And how much holier and happier might our societies have been before now? And why might we not have done it sooner? There were many hindrances: and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

But it is objected, I. "This will take up so much time we shall not have leisure to follow our studies."

We answer, 1. Gaining knowledge is a good thing, but saving souls is a

better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity.

3. You will have time for gaining other knowledge too. Only sleep not more than you need; "and never be idle, or triflingly employed."

But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them, will repay all your labour. O let us herein follow the example of St. Paul. 1. For our general business, *Serving the Lord with all humility of mind*: 2. Our special work, *Take heed to yourselves, and to all the flock*: 3. Our doctrine, *Repentance towards God and faith towards our Lord Jesus Christ*: 4. The place, *I have taught you publicly, and from house to house*: 5. The object and manner of teaching, *I ceased not to warn every one, night and day, with tears*: 6. His

innocence and self-denial herein, *I have coveted no man's silver or gold :*
 7. His patience, *Neither count I my life dear unto myself.* And among all other motives, let these be ever before our eyes : 1. *the church of God, which he hath purchased with his own blood.* 2. *Grievous wolves shall enter in ; yea, of yourselves shall men arise, speaking perverse things.*

Write this upon your hearts, and it will do you more good than twenty years study. Then you will have no time to spare : You will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its savour. For to such, this employment would be mere drudgery. And in order to it you will have need of all the knowledge you can procure, and grace you can attain.

The sum is, Go into every house in course, and teach every one there in, young and old, to be christians inwardly and outwardly ; make every particular plain to their understandings : fix it in their minds ;

write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: No idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you received in justification.

Quest. 2. Why are we not more holy, why do we not live in eternity, Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?

Answ. Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of us rises at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practise it? The neglect of this alone is sufficient to account for

our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

Quest. 3. How shall we guard against sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gait of apparel, and contracting debts without due care to discharge them.

Ans. 1. Let us preach expressly on each of these heads. *2.* Read in every society the sermon on evil-speaking. *3.* Let the leaders closely examine and exhort every person to put away the accursed thing. *4.* Let the preachers warn every society, that none who is guilty herein, can remain with us. *5.* Extirpate buying or selling goods which have not paid the duty laid upon them by government, out of every society. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery, receiving any thing directly or indirectly, for voting at any election. Shew no respect to persons herein,

but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

SECTION XV.

Of the Instruction of Children.

Quest. WHAT shall we do for the rising generation?

Ans. 1. Let him who is zealous for God and the souls of men begin now.

2. Where there are ten children, whose parents are in society, meet them an hour once a week: but where this is impracticable, meet them once in two weeks.

3. Procure our instructions or catechisms for them, and let all who can, read and commit them to memory.

4. Explain and impress them upon their hearts.

5. Talk with them every time you see any at home.

6. Pray earnestly for them : and diligently instruct and exhort all parents at their own houses.

7. Let the elders, deacons, and preachers, take a list of the names of the children ; and if any of them be truly awakened, let them be admitted into society.

8. Preach expressly on education : “ But I have no gift for this.” Pray earnestly for the gift, and use every other means to attain it.

SECTION XVI.

Of employing our time profitably, when we are not travelling, or engaged in public Exercises.

Quest. 1. WHAT general method of employing our time shall we advise ?

Ans. We advise you, 1. As often as possible, to rise at four. 2. From four to five in the morning and from five to six in the evening, to meditate, pray, and read the scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in

the morning till twelve (allowing an hour for breakfast,) read, with much prayer, some of our best religious tracts.

Quest. 2. Why is it that the people under our care are not better?

Ans. w. Other reasons may concur; but the chief is, because we are not more knowing and more holy.

Quest. 3. But why are we not more knowing?

Ans. w. Because we are idle. We forget our first rule, "Be diligent. Never be unemployed. Never be triflingly employed: neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work, as we did formerly in man's work? We talk, talk,—or read what comes next to hand. We must, absolutely must cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five

hours in four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books." Be diligent to spread the books, and you will have the use of them.

SECTION XVII.

Of the necessity of Union among ourselves.

LET us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

Quest. What can be done in order to a closer union with each other?

Ans. 1. Let us be deeply convinced of the absolute necessity of it.

2. Pray earnestly for, and speak freely to each other.

3. When we meet, let us never part without prayer.

4. Take great care not to despise each other's gifts.

5. Never speak lightly of each other.

6. Let us defend each other's character in every thing, so far as is consistent with truth.

7. Labour, in honour, each to prefer the other before himself.

8. We recommend a serious perusal of *The Causes, Evils, and Cures of heart and church Divisions*.

SECTION XVIII.

*Of the method by which immoral travelling Ministers or Preachers shall be brought to trial, found guilty, and reprov'd or suspended in the intervals of the conferences.**

Quest. 1. WHAT shall be done when an elder, deacon, or preacher, is under report of being guilty of some crime, expressly forbidden in the word of God, as an unchristian practice sufficient to exclude a per-

* For the trial of a bishop, see section IV.

son from the kingdom of grace and glory?

Ans. Let the presiding elder, in the absence of a bishop, call as many travelling ministers as he shall think fit, at least three: and if possible bring the accused and accuser face to face. If the person be clearly convicted, he shall be suspended from all official services in the church, till the ensuing yearly conference; at which his case shall be fully considered and determined. But if the accused be a *presiding* elder, the preachers must call in the *presiding* elder of the neighbouring district, who is required to attend, and preside at the trial.

If the accused and accuser cannot be brought face to face, but the supposed delinquent flees from trial, it shall be received as a presumptive proof of guilt; and out of the mouth of two or three witnesses he shall be condemned. Nevertheless, even in that case the yearly conference shall re-consider and determine the whole matter.

Quest. 2. What shall be done in

eases of improper tempers, words, or actions?

Ans. The person so offending shall be reprehended by his senior in office. Should a second transgression take place, one, two, or three ministers or preachers are to be taken as witnesses. If he be not then cured, he shall be tried at the next yearly conference, and, if found guilty and impenitent, shall be expelled from the connection, and his name so returned in the minutes of the conference.

Quest. 3. What shall be done with those ministers or preachers, who hold and preach doctrines which are contrary to our articles of religion?

Ans. Let the same process be observed as in cases of gross immorality: but if the minister or preacher so offending do solemnly engage, neither to preach nor defend such erroneous doctrines in public or in private, he shall be borne with, till his case be laid before the next yearly conference, which shall determine the matter.

Provided nevertheless, that in all

the above-mentioned cases of trial and conviction, an appeal to the ensuing general conference shall be allowed.

SECTION XIX.

How to provide for the Circuits in time of Conference, and to preserve and increase the Work of God.

Quest. WHAT can be done to supply the circuits during the sitting of the conference?

Ans. 1. Let all the appointments stand according to the plan of the circuit.

2. Engage as many local preachers and exhorters as will supply them; and let them be paid for their time in proportion to the allowance of the travelling preachers.

3. If preachers and exhorters cannot attend, let some person of ability be appointed in every society, to sing, pray, and read one of Mr. Wesley's sermons.

4. But if that cannot be done, let there be prayer-meetings.

SECTION XX.

Of the Local Preachers.

Quest. 1. WHAT directions shall be given concerning our brethren, the local preachers, respecting their being received as preachers, and admitted into the order of deacons, and elders?

Ans. 1. No local preacher shall receive a license to preach, till he has been examined and approved at the quarterly meeting conference of his circuit; which license shall be drawn up in the following words, signed by the president of the meeting, viz. "N. M. has applied to us for liberty to preach as a local preacher in our circuit; and after due enquiry concerning his gifts, grace, and usefulness, we judge he is a proper person to be licensed for this purpose; and we accordingly authorise him to preach."

2. Before any person shall be licensed as a local preacher, by a quarterly conference, he shall bring a recommendation from the society of which he is a member.

3. A local preacher shall be eligible to the office of a deacon, after he has preached for four years from the time he received a regular license, and has obtained a testimonial from the quarterly meeting of the circuit to which he belongs, after proper examination, signed by the president, and countersigned by the secretary, and his character has passed in examination before, and he has obtained the approbation of the yearly conference.

4. A local deacon shall be eligible to the office of an elder, after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from two thirds of the quarterly meeting conference of which he is a member, certifying his qualifications in doctrine, discipline, talents and usefulness, and the necessity of his official services as an elder in the circuit where he resides ; signed by the president and countersigned by the secretary. He shall, if he cannot attend, send to the annual conference such recommendation, and a note

certifying his belief in the doctrine and discipline of our church :—the whole being examined by the annual conference, and if approved he may be ordained ; provided, nevertheless, no slave holder shall be eligible to the office of an elder, where the laws will admit of emancipation, and permit the liberated slave to enjoy freedom.

5. Every local elder, deacon and preacher shall have his name recorded on the journal of the Quarterly meeting conference of which he is a member. And every local preacher shall have his name enrolled on a class paper, and meet in class, if the distance of his place of residence from any class be not too great ; or, in neglect thereof, the quarterly meeting conference, if they judge it proper, may deprive him of his ministerial office.

Quest. 2. What directions shall be given concerning the trial of local preachers, local deacons, or local elders ?

Ans. If a charge be brought against a local preacher, or a local

deacon, or elder, the preacher who has the oversight of the circuit, shall summon three or more local preachers of the neighbourhood, or for want of local preachers, so many leaders or exhorters. And if they, or the majority of them, on due examination, judge that the local preacher, deacon, or elder aforesaid, has been guilty of such a crime, or has preached such false doctrines, as require his suspension from all public offices and privileges in our church, the preacher who has the oversight of the circuit, shall accordingly suspend him from all public offices and privileges, till the ensuing quarterly meeting.

And in such case, and in every case where a meeting assembled as above described, shall deem the said local preacher, deacon, or elder, culpable, the next quarterly meeting shall proceed upon his trial, and shall have authority to clear, censure, suspend or expel him according to their judgment. And the presiding elder, or the preacher who has the oversight of the circuit,

shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence and proceedings of the trial, which minutes, when read and approved, shall be signed by the said presiding elder or preacher, and also by the members of the said quarterly-meeting, or by the majority of them.

And in case of condemnation, the local preacher, deacon or elder, condemned, shall be allowed an appeal to the next yearly conference, provided that he signify to the said quarterly-meeting his determination to appeal; in which case, the said presiding elder, or preacher who has the oversight of the circuit, shall lay the minutes of the trial above mentioned, before the said yearly conference, at which the local preacher, deacon, or elder, so appealing, may appear: and the said yearly conference shall judge and finally determine from the minutes of the said trial, so laid before them.

SECTION XXI.

Of Baptism.

1. LET every adult person, and the parents of every child to be baptised, have the choice either of immersion, sprinkling; or pouring.

2. We will on no account whatever receive a present for administering baptism, or for burying the dead.

SECTION XXII.

Of the Lord's Supper.

Quest. ARE there any directions to be given concerning the administration of the Lord's Supper?

Answ. 1. Let those who have scruples concerning the receiving of it kneeling, be permitted to receive it either standing or sitting.

2. Let no person that is not a member of our society be admitted to the communion, without examination, and some token given by an elder or deacon.

3. No person shall be admitted to the Lord's Supper among us, who is

guilty of any practice for which we would exclude a member of our church.

SECTION XXIII.

Of Public Worship.

Quest. WHAT directions shall be given for the establishment of uniformity in public worship amongst us, on the Lord's day?

Ans. 1. Let the morning service consist of singing, prayer, the reading of a chapter out of the Old Testament, and another out of the New, and preaching.

2. Let the afternoon service consist of singing, prayer, the reading of one or two chapters out of the bible, and preaching.

3. Let the evening service consist of singing, prayer, and preaching.

4. But on the days of administering the Lord's Supper, the two chapters in the morning-service may be omitted.

5. Let the society be met, wherever it is practicable, on the sabbath-day.

SECTION XXIV.

Of the Spirit and Truth of Singing.

Quest. How shall we guard against formality in singing?

Ans. 1. By choosing such hymns as are proper for the congregation.

2. By not singing too much at once ; seldom more than five or six verses.

3. By suiting the tune to the words.

4. By often stopping short, and asking the people, "Now ! do you know what you said last ? Did you speak no more than you felt ?"

5. Do not suffer the people to sing too slow. This naturally tends to formality ; and is brought in by those who have either very strong or very weak voices.

6. In every large society let them learn to sing ; and let them always learn our tunes first.

7. Let the women constantly sing their parts alone. Let no man sing with them unless he understands the

notes, and sings the bass as it is composed in the tune book.

8. Introduce no new tune till they are perfect in the old.

9. Recommend our tune-book.— And if you can not sing yourself, choose a person or two at each place to pitch the tune for you.

10. Exhort every person in the congregation to sing; not one in ten only.

11. Sing no hymns of your own composing.

12. If a preacher be present, let him alone give out the words.

13. When the singers would teach a tune to the congregation, they must sing only the tenor.

14. Let it be recommended to our people, not to attend the singing-schools which are not under our direction.

15. The preachers are desired not to encourage the singing of fugues in our congregations.

16. We do not think that fugues are sinful, or improper to be used in private companies: but we do not approve of their being used

in our public congregations, because public singing is a part of divine worship, in which all the congregation ought to join.

CHAPTER II.

SECTION I.

The Nature, Design, and general Rules of our United Societies.

(1) In the latter end of the year 1739 eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which from thence forward they did every week, namely, on *Thursday* in the evening.

To these, and as many more as desired to join with them (for their number increased daily) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting, with prayer, suited to their several necessities.

(2) This was the rise of the UNITED SOCIETY, first in *Europe*, and then in *America*. Such a society is no other than “a company of men having the form and seeking the power of Godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.”

(3) That it may the more easily be discerned, whether they are indeed working out their own salvation, each society is divided into smaller companies called classes, according to their respective places of abode. There are about twelve persons in a class; one of whom is stiled *The Leader*.——It is his duty,

I. To see each person in his class once a week at least ; in order

1. To inquire how their souls prosper :

2. To advise, reprove, comfort or exhort, as occasion may require :

3. To receive what they are willing to give, towards the relief of the preachers, church and poor.*

II. To meet the ministers and the stewards of the society once a week ; in order

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

2. To pay the stewards what they have received of their several classes in the week preceding.

(4) There is only one condition previously required of those who desire admission into these societies, *a desire to flee from the wrath to come, and to be saved from their sins.*— But wherever this is really fixed in the soul, it will be shewn by its fruits.

* This part refers to towns and cities, where the poor are generally numerous, and church expences considerable.

It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practised: such as,

The taking the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness: or drinking spirituous liquors, unless in cases of necessity.

The buying and selling of men, women, and children, with an intention to enslave them.

Fighting, quarrelling, brawling, brother going to law with brother; returning evil for evil; or railing for railing; the using many words in buying and selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury, i. e. unlawful interest.

Uncharitable or unprofitable con-

versation : particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God : As

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness, and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying ; or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation.

Secondly, By doing Good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and as far as is possible, to all men :

To their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison.

To their souls, by instructing, reproving or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that “we are not to do good, unless our hearts be free to it.”

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business: and so much the more, because the world will love its own and them *only*.

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all man-

ner of evil of them falsely for the Lord's sake.

(6) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation:

Thirdly, by attending upon all the ordinances of God: Such are,

The public worship of God:

The ministry of the word, either read or expounded:

The supper of the Lord;

Family and private prayer;

Searching the scriptures, and

Fasting or abstinence.

(7) These are the general rules of our societies: all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We

will bear with him for a season. But then, if he repent not, he hath no more place among us. We have delivered our own souls.

SECTION II.

Of Class Meetings.

Quest. 1. How may the leaders of classes be rendered more useful?

Ans. 1. Let each of them be diligently examined concerning his method of meeting a class. Let this be done with all possible exactness, at least once a quarter. In order to this, take sufficient time.

2. Let each leader carefully enquire how every soul in his class prospers: not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

3 Let the leaders converse with those who have the charge of their circuits, frequently and freely.

Quest. 2. Can any thing more be done in order to make the class-meetings lively and profitable?

Answ. 1. Change improper leaders.

2. Let the leaders frequently meet each other's classes.

3. Let us observe which leaders are the most useful: And let these meet the other classes as often as possible.

4. See that all the leaders be not only men of sound judgment, but men truly devoted to God.

Quest. 3. How shall we prevent improper persons from insinuating themselves into the society?

Answ. 1. Give tickets to none until they are recommended by a leader, with whom they have met at least six months on trial.

2. Give notes to none but those who are recommended by one you know, or until they have met three or four times in a class.

3. Read the rules to them the first time they meet.

Quest. 4. How shall we be more exact in receiving and excluding members?

Answ. The official minister or preacher shall, at every quarterly

meeting, read the names of those that are received and excluded.

Quest. 5. What shall we do with those members of society, who wilfully and repeatedly neglect to meet their class?

Ans. 1. Let the elder, deacon, or one of the preachers, visit them, whenever it is practicable, and explain to them the consequence if they continue to neglect, viz. Exclusion.

2. If they do not amend, Let him who has the charge of the circuit exclude them, (in the society) shewing that they are laid aside for a breach of our rules of discipline, and not for immoral conduct.

SECTION III.

Of the Band Societies.

Two, three, or four, true believers, who have confidence in each other, form a Band.— Only it is to be observed, that in one of these Bands all must be men, or all women; and all married, or all unmarried.

[*Rules of the Band Societies, drawn up Dec. 25, 1738.*]

THE design of our meeting is to obey that command of God, *Confess*

your faults one to another, and pray one for another, that ye may be healed : Jam. v. 16.

To this end we agree,

1. To meet once a week, at least.

2. To come punctually at the hour appointed ; without some extraordinary reason prevents.

3. To begin exactly at the hour with singing or prayer.

4. To speak, each of us in order, freely and plainly the true state of our souls, with the faults we have committed in tempers, words, or actions, and the temptations we have felt since our last meeting.

5. To end every meeting with prayer, suited to the state of each person present.

6. To desire some person among us to speak *his* own state first, and then to ask the rest in order, as many and as searching questions as may be, concerning their state, sins, and temptations.

Some of the questions proposed to every one before he is admitted among us, may be to this effect :

1. Have you the forgiveness of your sins ?

2. Have you peace with God, through our LORD JESUS CHRIST ?

3. Have you the witness of GOD'S Spirit with your spirit, that you are a child of GOD ?

4. Is the love of GOD shed abroad in your heart ?

5. Has no sin, inward or outward, dominion over you ?

6. Do you desire to be told of your faults ?

7. Do you desire to be told of all your faults, and that plain and home ?

8. Do you desire, that every one of us should tell you, from time to time, whatsoever is in our heart concerning you ?

9. Consider ! Do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear concerning you ?

10. Do you desire that in doing this, we should come as close as possible, that we should cut to the quick, and search your heart to the bottom ?

11. Is it your desire and design to be on this and all other occasions

entirely open, so as to speak without disguise, and without reserve?

Any of the preceding questions may be asked as often as occasion requires: The four following at every meeting.

1. What known sins have you committed since our last meeting.

2. What particular temptations have you met with?

3. How were you delivered?

4. What have you thought, said, or done, of which you doubt whether it be sin or not?

Directions given to the Band-Societies, December 25th, 1744.

You are supposed to have the *Faith that overcometh the world.*—To you, therefore it is not grievous,

I. Carefully to abstain from doing evil: in particular,

1. Neither to *buy* nor *sell* any thing at all on the Lord's-day.

2. To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician.

3. To be *at a word* both in buying and selling.

4. Not to mention the fault of any behind his back, and to stop those short that do.

5. To wear no *needless ornaments*, such as rings, ear-rings, necklaces, lace, ruffles.

6. To use no *needless self-indulgence*.

II. Zealously to maintain good works : in particular,

1. To give alms of such things as you possess, and that according to your ability.

2. To reprove those who sin in your sight, and that in love and meekness of wisdom.

3. To be patterns of *diligence* and *frugality*, of *self-denial*, and taking up the cross daily.

III. Constantly to attend on all the ordinances of God : in particular,

1. To be at church, and at the LORD's table, and at every public meeting of the bands, at every opportunity.

2. To use private prayer every day ; and family prayer, if you are the head of a family.

3. Frequently to read the scriptures, and meditate thereon. And,

4. To observe, as days of fasting or abstinence, all *Fridays* in the year.

SECTION IV.

Of the privileges granted to serious Persons who are not of our society.

Quest. 1. How often shall we permit those who are not of our society to meet in class or society?

Ans. At every other meeting of the society in every place, let no stranger be admitted. At other times they may; but the same person not above twice or thrice.

Quest. 2. How often shall we permit strangers to be present at our love-feasts?

Ans. Let them be admitted with the utmost caution; and the same person on no account above twice or thrice, unless he become a member.

SECTION V.

Of Marriage.

Quest. 1. Do we observe any evil

which has prevailed among our societies with respect to marriage.

Ans. Many of our members have married with *unawakened* persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

Quest. 2. What can be done to discourage this?

Ans. 1. Let every preacher publicly enforce the apostle's caution, "Be ye not unequally yoked together with unbelievers." 2 Cor. vi. 14.

2. Let him declare, whoever does this, will be put back on trial six months.

3. When any such is put back on trial, let a suitable exhortation be subjoined.

4. Let all be exhorted to take no step in so weighty a matter, without advising with the most serious of their brethren.

Quest. 3. Ought any woman to marry without the consent of her parents?

Ans. In general she ought not. Yet there may be exceptions. For if, 1. A woman believe it to be her

duty to marry: If, 2. Her parents absolutely refuse to let her marry any christian: then she may, nay, ought to marry without their consent. Yet even then a Methodist preacher ought not to be married to her.

We do not prohibit our people from marrying persons who are not of our society, provided, such persons have the form, and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description. And even in a doubtful case, the member shall be put back on trial.

SECTION VI.

Of Dress.

Quest. SHOULD we insist on the rules concerning dress?

Ans. By all means. This is no time to give any encouragement to superfluity of apparel. Therefore give no tickets to any, till they have left off superfluous ornaments. In order to this, 1. Let every one who

has the charge of a circuit, read the thoughts upon dress, at least once a year in every large society. 2. In visiting the classes, be very mild, but very strict. 3. Allow of no exempt case: Better one suffer than many. 4. Give no tickets to any that wear high heads, enormous bonnets, ruffles, or rings.

SECTION VII.

Of bringing to Trial, finding Guilty, and reproving, suspending, or excluding disorderly Persons from Society and Church Privileges.

Quest. How shall an accused member be brought to trial?

Ans. 1. Before the society of which he is a member, or a select number of them, in the presence of a bishop, elder, deacon, or preacher, in the following manner: Let the accused and accuser be brought face to face; but if this cannot be done, let the next best evidence be procured. If the accused person be found guilty by the decision of a majority of the members before whom he is

brought to trial, and the crime be such as is expressly forbidden by the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the minister or preacher who has the charge of the circuit, expel him. If the accused person evade a trial, by absenting himself after sufficient notice given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty, and be accordingly excluded. Witnesses from without, shall not be rejected.

2. But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the church :—First, let private reproof be given by a preacher or leader ; and if there be an acknowledgment of the fault, and proper humiliation, the person may remain on trial. On a second offence, the preacher or leader may take one or two faithful friends. On a third offence, let the case be brought before the society or a se-

lect number, and if there be no sign of real humiliation, the offender must be cut off.

3. If a member of our church shall be clearly convicted of endeavouring to sow dissensions in any of our societies, by inveighing against either our doctrines or discipline, such person so offending, shall be first re-proved by the senior minister or preacher of his circuit, and, if he afterwards persist in such pernicious practices, he shall be expelled the society.

4. Nevertheless, if in any of the above-mentioned cases the minister or preacher differ in judgment from the majority of the society, or the select number, concerning the innocence or guilt of the accused person, the trial, in such case, may be referred by the minister or preacher, to the ensuing quarterly meeting.

5. If there be a murmur or complaint from any excluded person, in any of the above-mentioned instances, that justice has not been done, he shall be allowed an appeal to the next quarterly meeting; except such

as absent themselves from trial, after sufficient notice is given them: and the majority of the ministers, travelling and local preachers, exhorters, stewards and leaders present, shall finally determine the case.

After such forms of trial and expulsion, such persons shall have no privileges of society or of sacraments in our church, without contrition, confession, and proper trial.

SECTION VIII.

Of the Sale and Use of Spirituous Liquors.

Quest. WHAT directions shall be given concerning the sale and use of spirituous liquors?

Answ. If any member of our society retail or give spirituous liquors, and any thing disorderly be transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him as in the case of other immoralities; and the person accused shall be cleared, censured, suspended or excluded, according to his conduct, as on other charges of immorality.

CHAPTER III.

SACRAMENTAL SERVICES, &c.

*The Order for the Administration of
the Lord's Supper.*

The Elder shall say one or more of these sentences.

LET your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. Matth. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matth. vi. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. Matth. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Matth. vi. 21.

Zaccheus stood forth, and said un-

to the Lord, Behold, Lord, the half of my goods I give to the poor : and if I have done any wrong to any man, I restore to him fourfold. Luke xix. 8 ;

He that soweth little, shall reap little : and he that soweth plentifully shall reap plentifully. Let every man do according as he is disposed in his heart ; not grudgingly, or of necessity : for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

While we have time, let us do good unto all men, and especially unto them that are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain ; for we brought nothing into the world, and it is certain we can carry nothing out. 1 Tim. vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love ; which love ye have shewed for his Name's sake,

who have ministered unto the saints, and yet do minister—Heb. vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. Prov. xix. 17.

Blessed is the man that provideth for the sick and needy: the Lord shall deliver him in time of trouble. Psalm xli. 1.

[While these sentences are in reading, some fit person, appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent bason, to be provided for that purpose: and then bring it to the Elder, who shall place it upon the table.]

After which the Elder shall say,

YE that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, follow-

ing the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the Minister in the name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; And

grant, that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

Then shall the Elder say,

O ALMIGHTY God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us: pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

Then shall the Elder say.

It is very meet, right, and our bounden duty, that we should at all

times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the Elder say,

WE do not presume to come to to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then the Elder shall say the prayer of Consecration, as followeth :

ALMIGHTY God, our heavenly Father, who of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world ; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death until his coming again : hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood ; who, in the same night that he was betrayed, took bread ;
 (1) and when he had given thanks, he brake it (2) and gave it to his disciples,

(1) Here the Elder is to take the Plate of Bread into his hand.

(2) And here to break the Bread.

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saying, Take eat;
this (3) is my Body
which is given for
you; Do this in re-
membrance of me.
Likewise after sup-
per he took (4) the
cup; and when he
had given thanks, he
gave it to them, say-
ing, Drink ye all of
this; for this (5) is
my blood of the New
Testament, which is
shed for you, and for
many, for the remis-
sion of sins: Do this,
as oft as ye shall drink it, in re-
membrance of me. Amen.

(3) *And here to
lay his hand upon
all the Bread.*

(4) *Here he is to
take the cup in
his hand.*

(5) *And here to
lay his hand upon
all the vessels
which contain the
wine.*

*Then shall the Minister first receive the Commu-
nion in both kinds himself, and then proceed to
deliver the same to the other Ministers in like
manner (if any be present) and after that to
the People also, in order, into their hands.—
And when he delivereth the bread, he shall say,*

THE Body of our Lord Jesus
Christ, which was given for thee, pre-
serve thy soul and body unto ever-
lasting life. Take and eat this in

remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the cup shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee and be thankful.

[If the consecrated Bread or Wine be all spent before all have communicated, the Elder may consecrate more, by repeating the Prayer of Consecration.]

[When all have communicated, the Minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated elements, covering the same with a fair Linen Cloth.]

Then shall the Elder say the Lord's Prayer, the People repeating after him every Petition.

OUR Father who art in Heaven, Hallowed be thy Name ; Thy Kingdom come : Thy will be done on earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us : And lead us not into temptation, but deliver us

from evil, for thine is the Kingdom,
and the Power, and the Glory, For
ever and ever. *Amen.*

After which shall be said as followeth :

O LORD and heavenly Father, we
thy humble servants desire thy Fath-
erly goodness mercifully to accept
this our sacrifice of praise and
thanksgiving; most humbly beseech-
ing thee to grant that, by the mer-
its and death of thy Son Jesus Christ,
and through faith in his blood, we
and thy whole church may obtain
remission of our sins, and all other
benefits of his passion. And here
we offer and present unto thee, O
Lord, ourselves, our souls and bo-
dies, to be a reasonable, holy, and
lively sacrifice unto thee; humbly be-
seeching thee that all we who are par-
takers of this holy Communion, may
be filled with thy grace and heav-
enly benediction. And although we
be unworthy, through our manifold
sins, to offer unto thee any sacrifice,
yet we beseech thee to accept this
our bounden duty and service; not
weighing our merits, but pardoning

our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said,

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Elder, if he see it expedient, may put up an extempore Prayer : and afterwards shall let the People depart with this blessing :

MAY the peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

N. B. If the Elder be straitened for time, he may omit any part of the service, except the prayer of Consecration.

The Ministration of BAPTISM of Infants.

The Minister coming to the font, which is to be filled with pure water, shall use the following, or some other exhortation suitable to this sacred Office.

DEARLY beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy

Ghost : I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature he cannot have ; that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a *lively member* of the same.

Then shall the Minister say,

Let us Pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water ; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism : and by the baptism of thy well beloved Son Jesus Christ in the river Jordan, didst sanctify water for this holy sacrament, We beseech thee, for thine infinite mercies, that thou wilt look upon *this child* : wash him and sanctify him with the Holy Ghost ; that *he* being delivered from thy wrath, may be received into the ark of Christ's church, and being

stedfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O MERCIFUL God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

GRANT that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*, *Amen.*

GRANT that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

GRANT that whosoever is dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY everliving God, whose most dearly beloved Son Jesus Christ,

for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost, regard we beseech thee, the supplications of thy congregation; sanctify this water for this holy Sacrament; and grant that *this child*, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children through Jesus Christ our Lord. *Amen.*

Then shall the people stand up: and the Minister shall say,

Hear the words of the gospel written by St. Mark, in the tenth chapter, at the thirteenth verse.

THEY brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of

God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the Child into his Hands, and say to the Friends of the Child.

Name this Child.

And then, naming it after them, he shall sprinkle or pour water upon it, or if desired, immerse it in water, saying,

N. I baptize thee, in the name of the Father, and of the Son, and of Holy Ghost. *Amen.*

Then shall be said, all kneeling,

Our Father who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; But deliver us from evil. *Amen.*

[Then shall the Minister conclude with extemporary Prayer.]

*The Ministration of BAPTISM to
such as are of Riper Years.*

*The Minister shall use the following, or some
other Exhortation, suitable to this Holy Office.*

DEARLY beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions :) and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons, that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively members of the same.

Then shall the Minister say,

ALMIGHTY and immortal God,
the aid of all that need, the helper

of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*; that *they*, coming to thy holy baptism, may receive remission of *their sins* by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek and ye shall find; knock and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

After which he shall say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that

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they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then shall the people stand up, and the Minister shall say,

Hear the words of the Gospel written by St. John, in the third chapter beginning at the first verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and

of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Then the Minister shall speak to the Persons to be baptized, on this wise;

WELL beloved, who *are* come hither, desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, *you* must also faith-

fully, for your part, promise in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his Commandments.

Then shall the Minister demand of each of the Persons to be baptized, severally,

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified dead and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again, at

the end of the world, to judge the quick and the dead :

And dost thou believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the Body; and everlasting life after death?

Ans. All this I stedfastly believe.

Quest. WILT thou be baptized in this faith?

Ans. This is my desire.

Quest. WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavour so to do, God being my helper.

Then shall the Minister say,

O MERCIFUL God, grant that the old Adam *in these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

GRANT that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

GRANT that they may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

GRANT that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side, both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of this congregation; and grant that the *Persons* now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister take each Person to be baptized by the Right Hand; and placing him conveniently by the Font, according to his discretion, shall ask the Name; and then shall sprinkle or pour water upon him (or if he shall desire it, shall immerse him in water) saying,

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said the Lord's Prayer, all kneeling.

OUR Father who art in heaven, Hallowed be thy Name; thy kingdom come; thy will be done on earth as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation, but deliver us from evil. *Amen.*

[Then let the Minister conclude with extemporary Prayer.]

The form of Solemnization of Matrimony.

First, the Banns of all that are to be married together, must be published in the Congregation, three several Sundays, in the time of Divine Service, (unless they be otherwise qualified according to law) the Minister saying after the accustomed manner,

I PUBLISH the Banns of marriage between *M* of—— and *N* of—— If any of you know cause or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it; This is the first [second or third] time of asking.

At the day and time appointed for Solemnization of Matrimony, the Persons to be married, standing together, the Man on the Right hand, and the Woman on the Left, the Minister shall say,

DEARLY beloved, we are gathered together here, in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony: which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the

mystical union that is betwixt Christ and his Church ; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men ; and therefore is not by any to be enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the persons that are to be married, he shall say,

I REQUIRE and charge you both (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it. For be ye well assured, that so many as are coupled togeth-

er otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alledged, then shall the Minister say unto the Man,

M. WILT thou have this Woman to thy wedded Wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer

I will.

Then shall the Minister say unto the Woman.

N. WILT thou have this Man to thy wedded husband to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer

I will.

Then the Minister shall cause the Man with his Right Hand to take the Woman by her Right Hand, and to say after him as followeth :

I M. take thee N. to be my wedded Wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance ; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman with her Right hand taking the Man by his Right Hand shall likewise say after the Minister :

I N. take thee M. to be my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance ; and thereto I give thee my faith.

Then shall the Minister say,

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of

all Spiritual grace, the Auther of everlasting life ; send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name ; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Then shall the Minister join their right hands together and say,

Those whom God hath joined together, let no man put asunder.

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands ; I pronounce that they are Man and Wife together, In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the Minister shall add this blessing.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Then the Minister shall say,

OUR Father who art in heaven, Hallowed be thy Name: Thy kingdom come: Thy will be done on earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; But deliver us from evil. *Amen.*

Then shall the Minister say,

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may in deed

fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon this man and this woman; that they obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning: and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one; O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon this man and this woman;

that both this man may love his wife, according to thy Word (as Christ did love his Spouse the Church, who gave himself for it; loving and cherishing it, even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband: and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall the Minister say,

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage, pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

The Order of the Burial of the Dead.

N.B. The following or some other solemn Service shall be used.

The Minister meeting the Corpse, and going before it, shall say.

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. John xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 Tim. vi. 7. Job i. 21.

At the Grave, when the Corpse is laid in the earth, the Minister shall say,

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then shall be said,

I HEARD a voice from heaven, saying unto me, Write; From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours.

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Then shall the Minister say,

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

OUR Father who art in heaven,
Hallowed be thy Name; Thy king-
dom come; Thy will be done on
earth, as it is in heaven: Give us
this day our daily bread; and for-
give us our trespasses, as we forgive
them that trespass against us; And
lead us not into temptation; But de-
liver us from evil. *Amen.*

The Collect.

O MERCIFUL God, the Father of
our Lord Jesus Christ, who is the
resurrection and the life; in whom
whosoever believeth shall live, tho'
he die: and whosoever liveth and be-
lieveth in him, shall not die eternal-
ly: We meekly beseech thee, O Fa-
ther, to raise us from the death of
sin unto the life of righteousness;
that when we shall depart this life,
we may rest in him; and at the gen-
eral resurrection on the last day,
may be found acceptable in thy
sight, and receive that blessing

which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE FORM AND MANNER OF MAK- ING AND ORDAINING OF BISHOPS, ELDERS, AND DEACONS.

The Form and Manner of Making of Deacons.

[When the day appointed by the Bishop is come, there shall be a sermon, or exhortation, declaring the Duty and Office of such as come to be admitted Deacons.]

After which, one of the Elders shall present unto the Bishop the persons to be ordained Deacons: and their Names

being read aloud, the Bishop shall say unto the people :

BRETHREN, if there be any of you, who knoweth any impediment or crime in any of these persons presented to be ordained Deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and shew what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.]

Then shall be read the following Collect and Epistle.

The Collect.

ALMIGHTY God, who by thy divine Providence hast appointed divers orders of ministers in thy church, and didst inspire thy apostles to choose into the order of Deacons, thy first martyr St. Stephen, with others: Mercifully behold these thy servants now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocen-

cy of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8—13.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop examine every one that are to be ordained, in the pre-

sence of the People, after this manner following.

Do you trust that you are inwardly moved by the Holy Ghost, to take upon you the office of the ministry in the church of Christ, to serve God for the promoting of his glory, and the edifying of his people?

Ans. I trust so.

***The Bishop.* Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?**

Ans. I do believe them.

***The Bishop.* WILL you diligently read or expound the same unto the people whom you shall be appointed to serve?**

Ans. I will.

***The Bishop.* IT appertaineth to the office of a Deacon to assist the Elder in Divine Service. And especially, when he ministereth the holy communion to help him in the distribution thereof, and to read and expound the holy Scriptures; to instruct the youth, and in the absence of the Elder, to baptize. And furthermore, it is his office, to search for**

the sick, poor, and impotent, that they may be visited and relieved—Will you do this gladly and willingly?

Answ. I will do so, by the help of God.

The Bishop. WILL you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves (and them) as much as in you lieth, wholesome examples of the flock of Christ?

Answ. I will do so, the Lord being my helper.

The Bishop. WILL you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will, their godly admonitions?

Answ. I will endeavour so to do, the Lord being my helper.

Then the Bishop laying his Hands severally upon the Head of every one of them, shall say,

TAKE thou authority to execute the Office of a Deacon in the church

of God; In the Name of the Father,
and of the Son, and the Holy Ghost.
Amen.

*Then shall the Bishop deliver to every
one of them the Holy Bible, saying,*

TAKE thou authority to read the
holy Scriptures in the church of
God, and to preach the same.

*Then one of them appointed by the Bi-
shop shall read the Gospel. Luke xii.
35—38.*

LET your loins be girded about,
and your lights burning, and ye
yourselves like unto men that wait
for their Lord, when he will return
from the wedding, that when he com-
eth and knocketh, they may open un-
to him immediately. Blessed are
those servants, whom the Lord when
he cometh shall find watching. Ve-
rily I say unto you, That he shall
gird himself, and make them to sit
down to meat, and will come forth
and serve them. And if he shall
come in the second watch, or come
in the third watch, and find them
so, blessed are those servants.

[Then shall the Bishop proceed in the communion, and all that are ordained shall receive the holy communion.]

The communion ended, immediately before the Benediction, shall be said these Collects following:

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of Deacons in thy church: Makethem, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy church, through the same thy Son our Saviour Jesus Christ; to whom be glory and honour world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy conti-

ual help; that in all our works begun, continued and ended in thee, we may glorify thy holy Name, and finally by thy mercy, obtain everlasting life, though Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

The Form and Manner of Ordaining of Elders.

[When the day appointed by the Bishop is come, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.]

After which, one of the Elders shall present unto the Bishop all them that are to be ordained, and say,

I PRESENT unto you these persons present to be ordained Elders.

Then their Names being read aloud, the Bishop shall say unto the People :

BRETHREN, these are they whom we purpose, God willing, this day to ordain Elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you, who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry let, him come forth in the name of God, and shew what the crime or impediment is.

[If any Crime or Impediment be objected, the Bishop shall surcease from ordaining that Person, until such time as the Party accused shall be found clear of the crime.]

Then shall be said the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast

appointed divers orders of ministers in thy church; Mercifully behold these thy servants now called to the office of Elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Eph. iv. 7—13.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first, into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles; and some prophets; and some

evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

*After this shall be read for the Gospel,
part of the tenth chapter of St. John.*

St. John x. 1—16.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but flee from him, for they know not the voice of strangers. This parable

spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door: by me if any may enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep;

And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd.

And that done, the Bishop shall say unto them as hereafter followeth :

You have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this office is, whereunto you are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity, and to how weighty an office ye are called: That is to say, to be messengers, watchmen, and stewards of the Lord, to teach, and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his Spouse, and his body. And if it shall happen, the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God, towards the Spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves: for that will and ability is given of God alone; therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same: consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and this self-same

cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour, yourselves, from time to time to sanctify the lives of you and your's, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congre-

gation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties: ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to the order of Elders?

Answ. I think so.

The Bishop. ARE you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded, may be concluded and proved by the scripture?

Answ. I am so persuaded, and have so determined, by God's grace.

The Bishop. WILL you then give your faithful diligence, always so to minister the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded?

Answe. I will so do, by the help of the Lord.

The Bishop. WILL you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your district, as need shall require, and occasion shall be given?

Answe. I will, the Lord being my helper.

The Bishop. WILL you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answe. I will endeavour so to do, the Lord being my helper.

The Bishop. WILL you be diligent to frame and fashion your own

selves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I shall apply myself thereto, the Lord being my helper.

The Bishop. WILL you maintain and set forward, as much as lieth in you, quietness, peace and love among all Christian People, and especially among them that are or shall be committed to your charge?

Ans. I will so do, the Lord being my helper.

The Bishop. WILL you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Ans. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say,

ALMIGHTY God, who hath given you this will to do all these things,

grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the Congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.]

After which shall be said by the Bishop, (the Persons to be ordained Elders all kneeling) Veni, Creator, Spiritus, the Bishop beginning, and the Elders and others, that are present, answering by verse, as followeth:

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire,
Thou the anointing Spirit art,
Who dost thy sev'n-fold gifts impart.
Thy blessed Unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of thy grace:
Keep far our foes, give peace at home,
Where thou art Guide no ill can come.

Teach us to know the Father, Son,
And thee of both, to be but one;
 That through the ages all along,
This may be our endless song;
 Praise to thy eternal merit,
 Father, Son, and Holy Spirit.

*That done, the Bishop shall pray in this
 wise, and say,*

Let us pray,

ALMIGHTY God, and heavenly Father, who of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the Author of everlasting life: who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors: by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and

ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee: and we humbly beseech thee by the same thy blessed Son, to grant unto all, who either here or elsewhere call upon thy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be forever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. Amen.

When this Prayer is done, the Bishop with the Elders present, shall lay their hands severally upon the head of every one that receiveth the order of Elders: the Receivers humbly kneeling upon their knees, and the Bishop saying,

THE Lord pour upon thee the Holy Ghost for the Office and Work of an Elder in the Church of God, now committed unto thee by the imposition of our Hands. And be thou a faithful Dispenser of the word of God, and of his holy Sacraments: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hand, saying,

TAKE thou authority to preach the Word of God, and to administer the holy Sacraments in the congregation.

Then the Bishop shall say,

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing, that they may be clothed with righteousness, and thy Word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word or agreeable to the same, as the means

of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

☞ If on the same day the Order of Deacons be given to some, and that of Elders to others; the Deacons shall be first presented, and then the Elders. The Collects shall both be used; first, that for Deacons, then that for Elders. The Epistle shall be Ephes. iv. 7, to 13, as before in this office. Immediately af-

ter which, they that are to be ordained Deacons shall be examined, and ordained, as is above prescribed. Then one of them having read the Gospel which shall be St. John x. 1. as before in this office: they that are to be ordained Elders, shall likewise be examined and ordained, as in this office before appointed.]

The Form of Ordaining a Bishop.

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ, didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the Ministers and Pastors of thy church, that they may diligently preach thy Word, and duly administer the godly Discipline, thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the Elders.

The Epistle. Acts xx. 17—35

FROM Miletus Paul sent to Ephesus, and called the Elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so

that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which

is able to build you up, and to give you an inheritance among them who are sanctified. I have coveted no man's silver, or gold, or apparel: yea, ye yourselves, know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read,

The Gospel. St. John xxi. 15—17.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved be-

cause he said unto him the third time, Lovest thou me? And he said unto him, Lord thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: St. Matth. xxviii. 18—20.

JESUS came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the world.

After the Gospel and the Sermon are ended, the elected Person shall be presented by two Elders unto the Bishop, saying,

WE present unto you this holy Man to be ordained a Bishop.

Then the Bishop shall move the Congregation present to pray, saying thus to them:

BRETHREN, it is written in the gospel of Saint Luke, That our Sa-

viour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the Disciples who were at Antioch, did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore following the example of our Saviour Christ, and his Apostles, first fall to prayer before we admit, and send forth this person presented to us, to the work, whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following:

ALMIGHTY GOD, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy church; mercifully behold this thy servant now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well gov-

erning of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be ordained,

BROTHER, forasmuch as the holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this administration I will examine you on certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God.

ARE you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Answe. I am so persuaded.

The Bishop. **ARE** you persuaded that the holy Scriptures contain suf-

ficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Ans. I am so persuaded, and determined by God's grace.

The Bishop. WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer for the true understanding of the same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Ans. I will so do by the help of God.

The Bishop. ARE you ready, with faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to the same?

Ans. I am ready, the Lord being my helper.

The Bishop. WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Ans. I will so do, the Lord being my helper.

The Bishop. WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient and criminal within your district, correct and punish according to such authority as you have by God's Word, and as shall be committed unto you?

Ans. I will so do by the help of God.

The Bishop. WILL you be faithful in ordaining, sending, or laying hands upon others?

Ans. I will so be, by the help of God.

The Bishop. WILL you shew your-

self gentle, and be merciful for Christ's sake, to poor and needy people, and to all strangers destitute of help.

Ans. I will so shew myself, by God's help.

Then the bishop shall say,

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the last day, through Jesus Christ our Lord. *Amen.*

Then shall Veni, Creator Spiritus, be said.

COME Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sev'nfold gifts impart,
Thy blessed Uction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight;
Anoint and cheer our soiled face

*With the abundance of thy grace;
 Keep far our foes, give peace at home;
 Where thou art guide, no ill can come.
 Teach us to know the Father, Son,
 And thee of both, to be but one;
 That through the ages all along,
 This may be our endless song.
 Praise to thy eternal merit,
 Father, Son, and Holy Spirit;*

*That ended, the Bishop shall say,
 Lord, hear our prayer.*

*Ans. And let our cry come un-
 to thee.*

Bishop. Let us pray.

ALMIGHTY God and most merci-
 ful Father, who of thine infinite
 goodness hast given thine only and
 dearly beloved Son Jesus Christ to
 be our Redeemer, and the Author of
 everlasting life, who after that he
 had made perfect our redemption by
 his death, and was ascended into
 heaven, poured down his gifts abun-
 dantly upon men, making some Apos-
 tles; some Prophets; some Evan-
 gelists; some Pastors, and Doctors,
 to the edifying and making perfect
 his church; grant, we beseech thee,

to this thy servant such grace, that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, One God, world without end. *Amen.*

Then the Bishops and Elders present, shall lay their hands upon the head of the elected person kneeling before them upon his knees, the Bishop saying,

RECEIVE the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given

us the spirit of fear, but of power, and love, and soberness.

Then the Bishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost, be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never fading crown of glory, through Jesus Christ our Lord. Amen.

[Then the Bishop shall administer the Lord's Supper; with whom the newly-ordained Bishop, and other Persons present, shall communicate.]

*Immediately before the Benediction,
shall be said the following Prayers.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, One God, with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

END OF THE SPIRITUAL PART.

THE
TEMPORAL ECONOMY
OF THE
METHODIST EPISCOPAL CHURCH.

.....

PART SECOND.

.....

SECTION I.

Of the boundaries of the Annual Conferences, &c.

1. THE Ohio Conference shall include Ohio, Muskingum, Miami, Kentucky and Salt River Districts.

2. The Tennessee Conference shall include Holston, Nashville, Cumberland, Wabash, Illinois and Mississippi Districts.

3. The South-Carolina Conference shall include Georgia, South Carolina, and that part of North Carolina not included in the Virginia and Tennessee Conferences.

4. Virginia Conference shall include the circuits situated on the branches of the Yadkin, and that part of North-Carolina on the North side of Cape Fear River, (except Wilmington) and that part of Virginia on the south side of Rappahannock, and east of the Blue Ridge.

5. The Baltimore Conference shall include the remaining part of Virginia not included in the Tennessee and Virginia Conferences, the western shore of Maryland, and that part of Pennsylvania east of the Ohio River, and west of Susquehanna, not included in the Genesee Conference.

6. The Philadelphia Conference shall include the whole of the Peninsula between the Chesapeake and Delaware Bays, and all that part of

Pennsylvania lying between the Delaware and Susquehannah Rivers, except, what is included in the Genese Conference; and all the State of New-Jersey, with Staten Island.

7. New-York Conference shall include all the State of New-York, not included in the Genese and Philadelphia Conferences; that part of Connecticut and Massachusetts west of the Connecticut River, and that part of Vermont lying west of the Green Mountain.

8. The New-England Conference shall include the remaining part of Vermont, and all the New-England States east of Connecticut River.

9. The Genese Conference shall include the bounds of the Susquehannah, Cayuga and Upper and Lower Canada Districts. *Provided*, nevertheless, The Bishops have authority in the interval of General Conference, to appoint another annual Conference down the Mississippi, if they judge it necessary. *Provided*, also, that they have authority to appoint other annual Conference in the interval of the General Conference, if a

sufficient number of new circuits be any where formed; but no district, or circuit, shall be added to such new Conference, without the consent of the old Conference to which it belongs.

Quest. 2. How are the districts to be formed?

Ans. According to the judgment of the Bishops.

In case that there be no Bishops to travel through the districts, and exercise the episcopal office, on account of death or otherwise, the districts shall be regulated in every respect by the yearly Conferences and the Presiding Elders, till the ensuing General Conference (ordination only excepted.)

Each annual conference is to pay its proportionable part toward the allowance of the Bishops.

SECTION II.

Of the Building Churches, and the Order to be observed therein.

Quest. 1. Is any thing adviseable in regard to building?

Ans. 1. Let all our churches be built plain and decent; but not more expensive than is absolutely unavoidable; otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent on them, yea, and governed by them. And then farewell to Methodist discipline, if not doctrine too.

2. No person shall be eligible as a trustee to any of our houses, churches or schools, who is not a regular member of our society.

3. No person who is a trustee, shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or the creditor will accept.

Quest. 2. Is there any exception to the rule, "Let the men and women sit apart?"

Ans. There is no exception. Let them sit apart in all our churches.

Quest. 3. Is there not a great indecency sometimes practised among us, viz. talking in the congregation before and after service? How shall this be cured?

Ans. Let all the ministers and preachers join as one man, and enlarge on the impropriety of talking before or after service; and strongly exhort those that are concerned to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point.

Quest. 4. What shall be done for the security of our preaching-houses, and the premises belonging thereto?

Ans. Let the following plan of a deed of settlement, be brought into effect in all possible cases, and as far as the laws of the states respectively will admit of it. But each annual conference is authorised to make such modification in the deeds as they may find the different usages and customs of law require in the different states and territories, so as to secure the premises firmly by deed; and permanently to the Methodist Episcopal Church, according to the true intent and meaning of the following form of a deed of settle-

ment; any thing in the said form to the contrary notwithstanding.

THIS INDENTURE, made this day of in the year of our Lord, one thousand hundred and between of the in the state of (if the grantor be married, insert the name of his wife) of the one part, and trustees, in trust for the uses and purposes herein after-mention- ed, all of the in the state of aforesaid, of the other part, **WITNESSETH**, that the said (if married, insert the name of his wife) for and in consideration of the sum of specie, to in hand paid, at and upon the seal- ing and delivery of these presents; the receipt whereof is hereby ac- knowledged, hath (or have) given, granted, bargained, sold, released, confirmed and conveyed, and by these presents doth (or do) give, grant, bargain sell, release, confirm and convey unto them, the said and their successors (trustees, in trust for the uses and purposes herein af-

ter-mentioned and declared) all the estate, right, title, interest, property, claim and demand whatsoever, either in law or equity, which he the said (if married, here insert the name of his wife) hath (or have) in, to, or upon all and singular a certain lot or piece of land, situate, lying, and being in the and state aforesaid, bounded and butted as follows, to wit: (here insert the several courses and distances of the land to the place of beginning) containing and laid out for acres of land, together with all and singular the houses, woods, waters, ways, privileges, and appurtenances thereto belonging, or in any wise appertaining: **TO HAVE AND TO HOLD** all and singular, the above mentioned and described lot or piece of land, situate lying and being as aforesaid, together with all and singular the houses, woods, waters, ways, and privileges thereto belonging, or in any wise appertaining unto them the said and their successors in office, for ever, in trust, that they shall erect and build, or or cause to be erected and built

thereon, a house or place of worship, for the use of the members of the Methodist Episcopal Church in the United States of America, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said Church, at their general conferences in the United States of America; and in further trust and confidence that they shall at all times, forever hereafter, permit such ministers and preachers, belonging to the said Church, as shall from time to time be duly authorized by the general conferences of the ministers and preachers of the said Methodist Episcopal Church, or by the yearly conferences authorized by the said general conference, to preach and expound God's holy word therein; and in further trust and confidence, that as often as any one or more of the trustees herein before-mentioned, shall die, or cease to be a member or members of the said Church, according to the rules and discipline as aforesaid, then and in such case, it shall be the

duty of the stationed minister or preacher (authorized as aforesaid) who shall have the pastoral charge of the members of the said Church, to call a meeting of the remaining trustees, as soon as conveniently may be; and when so met, the said minister or preacher shall proceed to nominate one or more persons to fill the place or places of him or them whose office or offices has (or have) been vacated as aforesaid.—

Provided, The person or persons so nominated, shall have been one year a member or members of the said Church immediately preceding such nomination, and be at least twenty-one years of age; and the said trustees, so assembled, shall proceed to elect, and by a majority of votes, appoint the person or persons so nominated to fill such vacancy or vacancies, in order to keep up the number of nine trustees for ever; and in case of an equal number of votes for and against the said nomination, the stationed minister or preacher shall have the casting vote.

Provided nevertheless, That if the

said trustees or any of them, or their successors, have advanced, or shall advance any sum or sums of money, or are or shall be responsible for any sum or sums of money, on account of the said premises, and they the said trustees, or their successors, be obliged to pay the said sums of money, they or a majority of them, shall be authorised to raise the said sum or sums of money, by a mortgage on the said premises, or by selling the said premises, after notice given to the pastor or preacher who has the oversight of the congregation attending divine service on the said premises, if the money due be not paid to the said trustees or their successors, within one year after such notice given: And if such sale take place, the said trustees or their successors, after paying the debt and other expences, which are due, from the money arising from such sale, shall deposit the remainder of the money produced by the said sale, in the hands of the steward or stewards of the society belonging to, or attending divine service on said premises;

which surplus of the produce of such sale, so desposited in the hands of the said steward or stewards, shall be at the disposal of the next yearly conference authorised as aforesaid; which said yearly conference shall dispose of the said money, according to the best of their judgment for the use of the said society. And the said

doth by these presents warrant, and forever defend, all and singular the before-mentioned and described lot or piece of land, with the appurtenances thereto belonging, unto them the said and their successors, chosen and appointed as aforesaid, from the claim or claims of him the said his heirs and assigns, and from the claim or claims of all persons whatever.

In testimony whereof, the said (if married insert the name of his wife) have hereto set their hands and seals, the day and year aforesaid.

Sealed and delivered in
the presence of us, }
(Two witnesses.) }

Grantor's (L. S.)
his wife's (L. S.)

Received the day of the date
of the above written inden-
ture, the consideration
therein mentioned in full. }

Witness.] Grantor's (L. S.)

County, ss.

BE IT REMEMBERED, That on the
day of in the year of our Lord
one thousand personally appear-
ed before me, one of the justices
of the peace, in and for the county
of and state of the within na-
med the grantor (if married,
insert the name of his wife) and
acknowledged the within deed of
trust to be their act and deed, for
the uses and purposes therein men-
tioned and declared; and she the
said wife of the said being,
separate and apart from her said
husband, by me examined, declar-
ed that she had made the same ac-
knowledgment, freely and with her
own consent, without being indu-
ced thereto through fear or threats
of her said husband. In testimo-
ny whereof, I have hereto set my

hand and seal, the day and year first above written.

Here the justice's name. (L. S.)

N. B. 1. It is necessary that all our deeds should be recorded after execution, for prudential as well as legal reasons.

2. Let nine trustees be appointed for preaching houses, where proper persons can be procured; otherwise seven, or five,

SECTION III.

Of the Qualification, Appointment, and Duty of the Stewards of Circuits.

Quest. 1. WHAT are the qualifications necessary for Stewards?

Ans. Let them be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business.

Quest. 2. How are the Stewards to be appointed?

Ans. The preacher, having the charge of the circuit, shall have the

right of nomination ; but the quarterly meeting conference shall confirm or reject such nomination.

Quest. 3. What are the duties of Stewards ?

Ans. To take an exact account of all the money, or other provision collected for the support of preachers in the circuit ; to make an accurate return of every expenditure of money, whether to the preachers, the sick or the poor ; to seek the needy and distressed, in order to relieve and comfort them ; to inform the preachers of any sick or disorderly persons ; to tell the preachers what they think wrong in them ; to attend the quarterly meetings of their circuit ; to give advice, if asked, in planning the circuit ; to attend committees for the application of money to churches : to give counsel in matters of arbitration ; provide elements for the Lord's Supper : to write circular letters to the societies in the circuit to be more liberal if need be ; as also to let them know, when occasion requires, the state of

the temporal concerns at the last quarterly meeting; to register the marriages and baptisms, and to be subject to the Bishops, the Presiding Elder of their district, and the Elder, Deacon, and travelling preachers of their circuit.

Quest. 4. What number of Stewards are necessary in each circuit?

Ans. w. Not less than two, or more than four.

SECTION IV.

Of the Allowances to the Ministers and Preachers, and to their Wives, Widows, and Children.

1. THE annual allowance of the travelling preachers shall be eighty dollars, and their travelling expenses.

2. The annual allowance of the wives of travelling preachers shall be eighty dollars.

3. Each child of a travelling preacher shall be allowed sixteen dollars annually, to the age of seven years, and twenty-four dollars annually from the age of seven to four-

teen years ; and those preachers whose wives are dead, shall be allowed for each child annually a sum sufficient to pay the board of such child or children during the above term of years : *Nevertheless*, this rule shall not apply to the children of preachers, whose families are provided for by other means in their circuits respectively.

4. The allowance of the superannuated, worn-out, and supernumerary preachers shall be eighty dollars annually.

5. The annual allowance of the wives of superannuated, worn-out, and supernumerary preachers shall be eighty dollars.

6. The annual allowance of the widows of travelling, superannuated, worn-out, and supernumerary preachers shall be eighty dollars.

7. The orphans of travelling, superannuated, worn-out, and supernumerary preachers, shall be allowed by the annual conferences, if possible, by such means as they can devise, sixteen dollars annually

8. Local preachers have an allowance in certain cases, as mentioned section 8, page 208.

SECTION V.

Of raising annual Supplies for the Propagation of the Gospel, for the making up the allowance of the Preachers, &c.

1. EVERY preacher who has the charge of a circuit, shall earnestly recommend to every class or society in his circuit to raise a quarterly or annual collection by voluntary contribution, or in such other way or manner as they may judge most expedient from time to time: and the monies so collected shall be lodged with the steward or stewards of the circuit, to be brought or sent to the annual conferences, with a regular account of the sums raised for this purpose, in the classes or societies respectively.

2. Wherever there remains in the hands of the stewards a surplus of the monies raised for the use of the circuit preachers, after paying the

allowances of the preachers in the circuit, let such surplus be brought or sent to the annual conference.

3. Every preacher who has the charge of a circuit, shall make a yearly collection, and if expedient a quarterly one, in every congregation where there is a probability that the people will be willing to contribute: and the money so collected shall be lodged in the hands of the steward or stewards, and brought or sent to the ensuing annual conference. To this end, he may read and enlarge upon the following hints:

“How shall we send labourers into those parts where they are most of all wanted? Many are willing to hear but not to bear the expence. Nor can it as yet be expected of them; Stay till the word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us, in the mean time, to supply their lack of service? To raise money out of which, from time to time, that expence may be defrayed? By this means those who willingly offer

themselves, may travel through every part, whether there be societies or not, and stay wherever there is a call, without being burdensome to any. Thus may the gospel in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mite to promote this glorious work?

“Besides this, in carrying on so large a work through the continent, there are calls for money in various ways, and we must frequently be at a considerable expence, or the work must be at a full stop. Many too are the *occasional* distresses of our preachers, or their families, which require an immediate supply, otherwise their hands would hang down, if they were not constrained to depart from the work.

“The money contributed will be brought to the ensuing conference.

“Men and brethren, help! Was there ever a call like this since you first heard the gospel sound? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure. Bear ye one

another's burdens, and so fulfil the law of Christ. Help to send forth able willing labourers into your Lord's harvest: So shall ye be assistant in saving souls from death, and hiding a multitude of sins. Help to propagate the gospel of your salvation to the remotest corners of the earth, till the knowledge of our Lord shall cover the land as the waters cover the sea. So shall it appear to ourselves and all men, that we are indeed one body, united by one spirit; so shall the baptized heathens be yet again constrained to say, "See how these christians love one another?"

4. A public collection shall be made at every annual and every general conference for the above purposes.

5. Let the annual produce of the charter-fund as divided among the several conferences be applied with the above contributions; but so as not to militate against the rules of the charter-fund; and also the annual dividend arising from the profits of the Book-concern. Out of the

monies so collected, and brought to the respective annual conferences, let the various allowances, agreed upon in the fourth section be made up; but in no case shall an allowance be made to any travelling preacher who has travelled in any circuit where he might in the judgment of the annual conference have obtained his full quarterage if he had applied for it: and if at any conference there remain a surplus, after making up all such allowances, such surplus shall be carried forward to the next conference that shall meet.

6. Every annual conference has full liberty to adopt and recommend such plans and rules, as to them may appear necessary, the more effectually to raise supplies for the respective allowances. Each annual conference is authorised to raise a fund, if they judge it proper, and under such regulations as their wisdom may direct, for the relief of the distressed, travelling, superannuated and supernumerary preachers, their wives, wi-

dows and children, as also for missionary purposes.

7. If the respective allowances are not raised as provided for, the connection shall not be accountable for the deficiency, as in a case of debt.

Quest. What advice or direction shall be given, concerning the building or renting of dwelling-houses, for the use of the married travelling preachers?

Answ. It is recommended by the general conference, to the travelling preachers, to advise our friends in general, to purchase a lot of ground in each circuit and to build a preacher's house thereon, and to furnish it with, at least, heavy furniture, and to settle the same on trustees, appointed by the official members of the quarterly-conference meeting, according to the deed of settlement, published in our form of discipline.

2. The general conference recommend to all the circuits, in cases where they are not able to comply with the above request, to rent a house for the married preachers.

er and his family (when such are stationed upon their circuits respectively) and that the annual conferences do assist to make up the rents of such houses as far as they can, when the circuit cannot do it.

SECTION VI.

Of the Chartered Fund.

Quest. WHAT further provision shall be made for the distressed travelling preachers, for the families of travelling preachers, and for the superannuated and worn out preachers, and the widows and orphans of preachers?

Answ. There shall be a chartered fund, to be supported by the voluntary contributions of our friends; the principal stock of which shall be funded under the direction of trustees, chosen by the general conference, and the interest applied under the direction of the general conference, according to the following regulations, viz.

1. The elders, and those who have the oversight of circuits, shall be collectors and receivers of subscriptions, &c. for this fund.

2. The money shall, if possible, be conveyed by bills of exchange, or otherwise, through the means of the post, to the general book-steward, who shall pay it to the trustees of the fund: otherwise it shall be brought to the ensuing yearly conference.

3. The interest shall be divided into nine parts, and each of the annual conferences shall have authority to draw one ninth part out of the fund: and if in one or more conferences, a part less than one ninth be drawn out of the fund in any given year, then, in such case or cases, the other yearly conferences, held in the same year, shall have authority, if they judge it necessary, to draw out of the fund, such surplus of the interest, which has not been applied by the former conferences: and the bishops shall bring the necessary information of the state of the interest of the fund, respecting the year in question, from conference to conference.

4. All drafts on the charter-fund shall be made on the president of the

monies so collected, and brought to the respective annual conferences, let the various allowances, agreed upon in the fourth section be made up; but in no case shall an allowance be made to any travelling preacher who has travelled in any circuit where he might in the judgment of the annual conference have obtained his full quarterage if he had applied for it: and if at any conference there remain a surplus, after making up all such allowances, such surplus shall be carried forward to the next conference that shall meet.

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2. The money shall, if possible, be conveyed by bills of exchange, or otherwise, through the means of the post, to the general book-steward, who shall pay it to the trustees of the fund: otherwise it shall be brought to the ensuing yearly conference.

3. The interest shall be divided into nine parts, and each of the annual conferences shall have authority to draw one ninth part out of the fund: and if in one or more conferences, a part less than one ninth be drawn out of the fund in any given year, then, in such case or cases, the other yearly conferences, held in the same year, shall have authority, if they judge it necessary, to draw out of the fund, such surplus of the interest, which has not been applied by the former conferences: and the bishops shall bring the necessary information of the state of the interest of the fund, respecting the year in question, from conference to conference.

4. All drafts on the charter-fund shall be made on the president of the

said fund, by order of the annual conference, signed by the president, and countersigned by the secretary of the said conference.

5. The money subscribed for the chartered fund, may be lodged, on proper securities, in the states respectively in which it has been subscribed, under the direction of deputies living in such states respectively: *Provided*, such securities and such deputies be proposed, as shall be approved of by the trustees in Philadelphia; and the stock in which it is proposed to lodge the money, be sufficiently productive to give satisfaction to the trustees.

SECTION VII.

Of the Printing and Circulating of Books, and of the Profits arising therefrom.

1. THE Book business shall be carried on in the city of New-York. The editor and general-book-steward shall have authority to regulate

the publications and all other parts of the business, as the state of the finances and the demands of the connection shall from time to time require. It shall be his duty to inform the annual conferences, if any of the preachers or private members of the society neglect to make due payment. He shall publish such books and tracts as are recommended by the general conference, and such as may be approved of and recommended by an annual conference, and none other. But he may reprint any book or tract, which has once been approved of and published by us, when in his judgment, and the judgment of the book committee, the same ought to be reprinted. The book committee, consisting of five, shall be annually appointed by the New-York Conference, who shall, previous to each annual sitting, examine into the accounts of the general book-steward, and report to the conference the state of the concern: and in case of the death or resignation of the editor and general book-steward, the assistant shall carry on

the concern till the sitting of the next New-York Conference.

2. It shall be the duty of every presiding elder, where no book-steward is appointed, to see that his district be fully supplied with books. He is to order such books as are wanted, and to give direction to whose care the same are to be sent ; and he is to take the oversight of all our books sent into his district, and account with the general book-steward for the same. He is to have the books distributed among the several circuits in his district, and is to keep an account with each preacher who receives or sells the books ; and is to receive the money, and to forward it to the general book-steward. When a presiding elder is removed, he is to make a full settlement for all the books sold or remaining in his district ; and is also to make a transfer to his successor, of all the books and accounts left with the preachers in the district, the amount of which shall go to his credit, and pass to the debit of his successor.

3. It shall be the duty of every preacher, who has the charge of a circuit, to see that his circuit be duly supplied with books, and to take charge of all the books which are sent to him, from time to time, or which may be in his circuit; and he is to account with the presiding elder for the same. When a preacher leaves his circuit, he must settle with the presiding elder for all the books he has disposed of; he is also to make out an inventory of all that remain unsold, which shall be collected at one place; the amount of which shall go to his credit, and be transferred to his successor, who is to take charge of the same. If the preacher who has the charge of the circuit, be negligent in dispersing the books, the presiding elder shall commit the charge of the books to another.

4. The book concern shall pay all the expences of the conveyance of books to presiding elders, until they are within the bounds of their districts.

5. Every annual conference shall

appoint a committee or committees to examine the accounts of the presiding elders, preachers, and book-stewards in their respective districts or circuits. Every presiding elder, minister, and preacher, shall do every thing in their power to recover all debts due to the concern, and also all the books belonging to the concern, which may remain in the hands of any person within their districts or circuits. If any preacher or member be indebted to the book concern, and refuses to make payment, or to come to a just settlement, let him be dealt with for a breach of trust, and such effectual measures be adopted for the recovery of such debts as shall be agreeable to the direction of the annual conferences respectively.

6. The profits arising from the book concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the distressed travelling preachers and their families, the widows and orphans of preachers, &c. The general book-steward shall

every year send forward to each general conference, an account of the dividend which the several annual conferences may draw that year; and each conference may draw for their proportionate part, on any person who has bank money in hand, and the drafts with the receipt of the conference thereon, shall be sent to the general book-steward, and be placed to the credit of the person who paid the same.

7. In case of the death, dismission, or resignation of the general book-steward, during the term of his office, the conference to which he belongs shall have power to elect another general book-steward, at the next general conference. But no general book-steward or editor in the book-concern, shall serve in that department for more than eight years successively.

8. No travelling preacher is permitted to publish any book or pamphlet, without the approbation of the annual conference to which he belongs, or of a committee chosen by them. It is recommended to the

mal conferences to caution and restrict our preachers from improper publications.

SECTION VII.

Local Preachers to have an allowance in given cases.

1. Whenever a local preacher fills the place of a travelling preacher, he shall be paid for his time and expenses, in the same manner as the travelling preacher. If the place of the travelling preacher, whose place he fills up, were either sick or necessarily absent, or, in other cases, out of the allowance of the travelling preacher.

2. If a local preacher be distressed in his temporal circumstances, on account of his services to the circuit, he may apply to the quarterly meeting, who may give him what relief they judge proper, after the allowance of the travelling preacher, and of their wives, or children, or other allowances are considered.

INTENTIONAL SECOND EXPOSURE

and conferences to caution and
warn our preachers from improper
positions.

SECTION 2.

*Local Preachers to be given ad-
vance in Korea, etc.*

1. Whenever a local preacher
has the place of a traveling
preacher, he shall be given
advantage in Korea, etc.

2. If a local preacher is
distressed in his temporal
circumstances, he may apply to the
quarterly meeting, who may give him what
they judge proper, after the
law of the Synod is considered.

3. If a local preacher is
distressed in his temporal
circumstances, he may apply to the
quarterly meeting, who may give him what
they judge proper, after the
law of the Synod is considered.

4. If a local preacher is
distressed in his temporal
circumstances, he may apply to the
quarterly meeting, who may give him what
they judge proper, after the
law of the Synod is considered.

SECTION IX.

Of Slavery.

Quest. WHAT shall be done for the extirpation of the evil of slavery?

Ans. 1. WE declare that we are as much as ever convinced of the great evil of slavery; and do most earnestly recommend to the yearly conferences, quarterly-meeting conferences, and to those who have the oversight of the districts, circuits and stations, to be exceedingly cautious what persons they admit to official stations in our church; and in the case of future admission to official stations, to require such security of those who hold slaves, for the emancipation of them, immediately or gradually, as the laws of the states respectively, and the circumstances of the case will admit; and we do fully authorise all the yearly conferences to make whatever regulations they judge proper, in the present case, respecting the admission of persons to official stations in our church.

2. When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the state in which he lives.

3. Whereas the laws of some of the states do not admit of emancipating of slaves, without a special act of the legislature; the general conference authorises each annual conference to form their own regulations, relative to buying and selling slaves.

FINIS.

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